

unimpaired dialogue. This, as one of the stated purposes of the text, is ultimately its greatest strength. Chapter 2 presents an engaging illustration of how the neglect of relevant human corporate elements in the assessment of businesses in the stock market ratings index can result in a more volatile stock market, especially in terms of providing only partial information to investors, as well as to community, environmental and other public interest groups.

Chapter 3 centres on the interview of one very successful and innovative middle-manager, and his perception of corporate culture in general, as well as his role in it. Innovative humanistic techniques and theories are described. Interestingly, while strict top-down decision-making is seen as undesirable, managers retain the role of “orchestrating” or “directing” what are otherwise seen as “chaotic” undirected ideas. The result is a somewhat ironic dialectic between acknowledging collective participation in innovative ideas and decisions, while at the same time taking individual credit for a manager’s very distinct role.

Chapter 4 provides a highly descriptive look at a unique adaptation of Japanese cultural elements in a photo-developing firm in Columbia. The images of kimono-wearing employees in Columbia, along with quasi-Japanese “business philosophy” are interesting, but lack any theoretical framing. Further, the high turnover of beginning employees is mentioned, but not explained. Here, in particular, the opinions of front-line workers become highly salient, yet remain absent. Incorporated in Chapter 5 is a truly balanced narrative dialogue dealing with the fascinating process of developing future scenarios-as-myths for the world-wide policy directives of the Shell corporation. These scenarios are tightly integrated with data from a multidisciplinary team and then extensively discussed by numerous thought groups, providing invaluable and creative corporate planning. A very different, more “traditional” approach is illustrated in Chapter 6 with the example of a German banking firm’s methods for deciding which national markets would be financially rewarding for investors, and which to dismiss as “irrelevant.” Although the bank’s speculators see themselves as using only a wealth of objective data in their decision-making, the author uses pointed questions and interspersed quotations to highlight ironic and inconsistent narrative. The tension between this perception of “hard financial science” and many, largely unacknowledged yet equally considered cultural (and even racial) factors, becomes obvious through this emphasis on irony and paradox. The author also elicits ways that workplace practice perceived as dealing exclusively with “hard objective data,” may affect values and concepts of home and family lives.

In Chapter 7 a medical practitioner/biotechnologist narrates how he found creative freedom in a biotechnology firm to be as prevalent as in the academy. The developmental process of a new drug for cystic fibrosis is used to show co-operative multiple group collaboration, one dominant form of the new “corporate cultural organization.” Unfortunately, biotechnological and genetic details sometimes overshadow the social

dynamics. The evolution of a very liberal American “think tank” organization over an almost 30-year period is dealt with in Chapter 8. The co-founders describe their roles, organizational dynamics, problems encountered from within and outside the organization, and how the organizational principles were compromised. The related theme of community-based political activism is introduced in Chapter 9. Much like the innovative manager’s account in Chapter 3, these activists describe their roles as mobilizing, informing, and especially orchestrating political or environmental movements, in which a diverse population needs “direction” to focus on specific issues rather than personal differences. Chapter 10 differs in thematic content from the rest in outlining ways that “traditional” hierarchical corporate structures can be imposed even upon the supposedly “autonomous” artistic world, ultimately affecting artistic expression.

This book provides intriguing insights for anyone interested in corporate managerial culture, and how this heterogeneous, dynamic culture is changing, affecting corporate culture in general. The level of academic jargon varies from chapter to chapter and thus the book as a whole does not provide a very consistent reading style, although the chapters do complement one another. The bulk of theoretical discourse is found in Chapter 1, and connecting this to following chapters, as well as understanding relationships between chapters, is sometimes difficult. I would recommend this book for use in fourth-year undergraduate or graduate program courses. As intended, the volume does illustrate the complex interplay between social science and managerial dialogue. The volume is intended to complement, not supplant more holistic ethnographical material (p. 3), and would be well-supplemented by texts providing narratives of front-line workers, and workplace and/or managerial theory in more detail.

Michael P. Robinson and Karim-Aly S. Kassam, *Sami Potatoes: Living with Reindeer and Perestroika*, Calgary: Bayeux Arts, 1998, viii + 120 pages, 2 maps.

Reviewer: *Petra Rethmann*
McMaster University

Sami Potatoes: Living with Reindeer and Perestroika is the outcome of the Russian Sami Co-Management Project, which was initiated in 1995 by the Arctic Institute of North America, the Russian Kola Sami Association, and the Institute of Ethnology and Anthropology, Russian Academy of Sciences. The goal of this project was to introduce the concept of natural resource co-management to Sami reindeer herders living in the Murmansk region in the Kola peninsula in the northern European part of Russia. There is considerable experience with the problems and benefits of co-management and participatory action research in Canada. In the Russian-oriented context both concepts are new, but they might be vital to ensure the continuation of Sami reindeer herding practices,

especially in light of the manifold social and political problems (for example, land lease agreements, the increasing presence of American and Finnish entrepreneurs on Sami lands and the lack of legal status) that Sami face today. But *Sami Potatoes: Living with Reindeer and Perestroika* does more than just tell the story of the Kola Sami Co-Management Project. Combining different ethnographic genres and ways of analysis, it is ethnography, travelogue, and a passionate plea for activist anthropology at the same time. *Sami Potatoes: Living with Reindeer and Perestroika* is a beautiful book, for it is extensively illustrated with nine 18th-century etchings of Sami reindeer herding life, several prints of woodcuts, and ample photography chronicling Sami environments and everyday life today.

The title of the book introduces the reader to the significance reindeer hold in Sami life: reindeer are at the centre of Sami life—reindeer are key to Sami notions of personhood and cultural identity. And the very fabric of this identity is threatened today. The demise of the Soviet state affects Sami herders in direct ways. They live in a landscape littered with aging mines and smelters, atomic power stations, military bases and atomic waste store houses. Like their Russian neighbours, they struggle with the lack of employment opportunities and drinking; in addition they have to deal with poaching and the lack of reindeer herding experience by younger men. These are only some issues indigenous peoples in Russia face today. *Sami Potatoes* argues that co-management is one way to support and enforce Sami rights to their lands, thus helping to sustain traditional forms of livelihood and identity.

Although *Sami Potatoes: Living with Reindeer and Perestroika* is an important book in the growing literature on indigenous people in Russia, I found several problems with the analysis. In general I wished that the authors would have outlined the broader historical and political context in which contemporary problems of Sami reindeer herding are situated in a more detailed way. For example, the authors briefly chronicle the history of collectivization in the region which involved the willful killing of reindeer by the state, causing the size of herds to decrease. Yet they also assert (p. 71) that collectivization was ultimately unsuccessful. Why? Indeed, the 60 000 reindeer herded by Sami today are still divided into nine reindeer brigades which are a remnant of the collective farm system, and thus of the process of collectivization. Another problem for Sami is the fact the young reindeer herders lack reindeer herding knowledge and experience. Why is this? Is this one effect of the *internat* (literally translated as boarding school—a type of residential school) system that forcibly removed native children from a life in the tundra? And, given the various political and administrative problems of contemporary Russia and the fact that the Kola Sami Association is not considered an “official organization,” how is co-management going to be enacted within the context of the Russian state today? I am aware that this might be the hardest question to answer—maybe even not answerable for some time to come—yet I wish the authors would have at least touched upon this question.

Overall *Sami Potatoes* is an important book and should be read by everybody interested in issues of co-management, Russia and the problems indigenous peoples face within the context of the state.

Milton M.R. Freeman, Lyudmila Bogoslovskaya, Richard A. Caulfield, Ingmar Egede, Igor I. Krupnik, and Marc G. Stevenson, *Inuit, Whaling and Sustainability, Contemporary Native American Communities: Stepping Stones to the Seventh Generation*, Walnut Creek: Altamira Press, 1998, 208 pages.

Reviewer: *Christopher G. Trott*
University of Manitoba

An international team of highly respected scholars has come together to produce a popular account of the politics of contemporary Inuit whaling. This book presents a well-argued case in support of the desire to revive and revitalize traditional whaling practices among the Inuit from Siberia to Greenland. It also serves as a readable introduction to the Inuit culture of whaling for non-specialists and would be especially useful for introductory or second year level classes in anthropology, ecology, and international politics.

The opening two chapters look at the importance of Inuit whaling today and the historical practice of whaling among the Inuit from the ethnographic literature. The real strength of these chapters comes from the extensive quotations by Inuit of how they perceive and understand whaling in the context of their own culture. I was personally most interested in the extensive data from the Siberian Inuit. With the collapse of the Soviet regime, they face many difficulties both in terms of finding adequate food for their communities and of dealing with the confusing regulatory and infrastructural arrangements that have appeared with perestroika. At the same time, while the text is particularly good at outlining the nutritional and economic importance of whaling, I was disappointed in the sections on cultural and spiritual significance. While the text cites the work of Lowenstein (1993) and Bodenhorn (1990), it fails to draw on the exciting insights both of these authors have provided on Alaskan whaling.

With the contemporary and historical ethnographic data well-established, the heart of the argument appears in Chapter 3, “Human Rights and the International Whaling Commission.” The tone for the remainder of the book shifts from anthropological reporting to advocacy. The authors argue that with the addition of non-whaling members to the International Whaling Commission (IWC) and the increasing stridency of environmental and animal rights groups, the IWC no longer fulfils its mandate to conserve the whaling stock for the development of the whaling industry. Rather the IWC has become an administrative obstacle in the path of those peoples and nations that wish to continue whaling. As such, the IWC not only fails to fulfil its mandate with respect to the